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The Lutheran Church and Unionism.

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This summer a notable discussion of the subject of unionism was embodied in several articles published in the *American Lutheran Survey,* the writer being the editor of that journal, Dr. W. H. Greever. The articles in question had, for the greater part, been delivered in the form of lectures at a pastors' summer school and were printed in the *Survey* at the request of those who had heard them. The author treats the general subject: "The Lutheran Church in America," the articles having these headings, respectively, "The Inner Life of the Lutheran Church in America"; "The Inner Relationship between Lutheran Bodies in America"; "External Relationships of the Lutheran Church in America"; "The Promotion of the Lutheran Church in America." The statements we have reference to are found in the second and in the third article. Dr. Greever's remarks are characterized by candor and frankness and should be productive of much good. Believing that what he says on unionism is an important contribution to the debate on this matter, we shall submit copious quotations from his articles. He says, p. 463: "From this study we conclude further that the chief obstacles at present to Lutheran unity, union, fellowship, and partnership in this country are in two *matters of practise,* which involve doctrines and principles concerning which there is agreement in formal confession. We do not overlook the obstacles of personal prejudices and deplorable obstinacies nor the weighty obstacle of the difference between the legalistic and the evangelical spirit in dealing with these two matters of practise, but we still insist that these two matters in themselves are the chief obstacles to better Lutheran inner relationships. We will speak plainly here, but we desire to give no offense through what we shall say. These two things are *Unionism* and *Secret Societies.*

"*Unionism*: This question will be more fully discussed in the

lecture following, and it would seem to be unnecessary to say much about it here. But we wish to put upon record in this connection what our conclusions in the matter are, as a challenge to that part of the Church against which the charge of unionism is made, to clear itself of all grounds for that charge. Those conclusions are, (1) that no part of the Lutheran Church can consistently practise unionism (a) without disloyalty to the truth which it confesses and (b) without unfaithfulness to the tasks which are specifically its own; and (2) that, this being true of the Church as a whole, local, individual violations of the principle must do more harm, even locally, than any imagined good could offset; and (3) that all social and religious responsibilities involved in external relationships can be fully and effectively met through contacts which do not involve unionism. Moreover, this position and course of conduct is as binding, by the rule of consistency, upon other religious bodies as it is upon Lutherans and can be maintained without offense to any, where the true Christian spirit inspires tact in adherence to sound principle instead of submission to compromising policy. Our prediction is that the whole Lutheran Church in this country will finally accept this view and will order its practise accordingly, and when it does, one of the greatest of all obstacles to Lutheran union will be removed." (The remarks of our author on secret societies will be found elsewhere in this issue.)

All this is well said. That the question of unionism has been one of the chief rocks on which in the past the hopes for unification of the Lutheran Church in America came to grief is well known. Two of the famous four points dealt with this evil, namely, those relating to pulpit-fellowship and altar-fellowship. It is remarkable what vitality error possesses. While indeed one of the four condemned positions, Chiliasm, has retired into the deep background and is in a fair way of leaving the scene entirely, its three sisters, membership in secret societies, pulpit- and altar-fellowship, are still quite vigorous and militant. In the lecture following the one from which the above extract is taken, Dr. Greever develops his thoughts on our topic thetically and antithetically. We shall quote what we consider most important, p. 465 f.: —

"Now, from these unionists and from the leaders of many unionistic movements, associations, and federations, Lutherans are constantly receiving invitations and petitions to join in and cooperate. Many of the specific programs are not bad in themselves, but in almost all instances unionism is involved and is

a hidden, if not an open, purpose. That part of the Lutheran Church to which we belong is the part most persistently and most insistently solicited, and in the light of its history, is supposed to be the most accessible and responsive of all the Lutheran bodies in this country. We need not add anything here to what we said in this connection in the lecture this morning. The position of the Lutheran Church on this point, including the body to which we belong, is now pretty well understood. For the most part the Lutheran Church in America has steadfastly said no to all proposals which involved compacts. Will it remain steadfast unto the end in a positive declination of all entangling alliances with unionism? If it remains true to the greater cause of genuine Christian unity, it will be steadfast in such declination. It has solemnly and explicitly so declared itself; and yet this question remains a problem, for these reasons: —

"(a) The unionists will not cease their efforts, but will increase their insistence to draw Lutherans into their alliances. To this end they will work within the Lutheran Church itself, by various methods, to create sentiment in their favor. Besides, they will use the pressure of every crisis and emergency that current life may present, and they will come in through every open door, even if they have to cross an ocean to find the door.

"(b) There are those within the Church, some of whom have other external relations and are committed to other programs, who will be advocates from within. We doubt if the number of such is decreasing. There is a veiled reference here, but the veil is thin, and we think it unnecessary, maybe unwise, to draw it aside.

"(c) The arguments used in behalf of some affiliations are subtle and plausible, however unsound. One of the favorite ones is, 'Go in and change what is not right' — 'This offers a great opportunity to bear our testimony.' The Lutheran Church has not had much experience in this connection, but it has had quite enough to answer, once for all, this and all similar arguments. The argument that we should go in for the sake of publicity and popularity, very seriously proposed by some, compromises our integrity. Perhaps special attention should be given to the recurring hysterical plea for a united Protestantism to meet the aggressions and transgressions of Romanism. Such a union as might be effected for that purpose would add nothing to, but would only hamper, evangelical truth in its conflict with Romish error, and any union to meet the political aggressions of the

him, insomuch that Barnabas also was carried away with their dissimulation." Observing the world-reforming activities of many Reformed and some Lutheran clergymen, we notice that a minister who is a "dry" refuses to open with prayer a convention of "wets" or to deliver on such an occasion an address of welcome. Such an invocation or address would be wrong and would be misconstrued, he maintains. It would mean aiding and abetting something he believes to be detrimental and sinful, and it would create the impression that he holds views which in reality he rejects. As an honest man he says he cannot do such things. *Fiat applicatio.*

2) The foremost reason why unionism is such a prevalent plague in the Church of to-day is that skepticism with respect to revealed truths is so wide-spread. People lack the assurance that the teachings which they profess in their creed are eternally true, hence they are lukewarm in their adherence to these teachings and not earnest and zealous in defending them. We meet the strange phenomenon of Christian people being unwilling to appear on the same platform with enemies of their country, but quite willing to fraternize with enemies of the divine Christ. Oh, for that fire of deep, honest conviction which burned in the hearts of our fathers and made them love and cherish the doctrines of the Bible as an immovable and everlasting foundation! Their firm conviction amounted to a consuming passion for the sacred teachings, which would not entertain the thought of a compromise with the gainsayers. Where you have such staunch convictions, unionism does not find a fertile soil.

3) In addition to the argument of Dr. Greever it may be pointed out that the whole Bible is a protest against unionistic practises. Whether we think of the Old Testament, where the syncretistic worship, seeking to honor both Jehovah and Baal, is branded as an abomination, or whether we turn to the New Testament, in which the Church is warned concerning the attempts of false teachers trying to gain a foothold in its midst, everywhere fraternal relations of a religious nature with persistent errorists are frowned upon. It would be easy to quote texts. Let me but refer to that great warning issued by Paul to the Christians in Galatia, Gal. 5, 9: "A little leaven leaveneth the whole lump." The commentators differ as to whether the teachings of the Judaizing propagandists or their persons and personal influence are meant. We need not endeavor to decide this question here. It does not matter materially which of the two interpretations one will

adopt. In either case the danger of contact with proponents of doctrinal errors is described. Deviations in doctrine — such is the lesson inculcated — must never be treated lightly. They are like the camel, which, when once permitted to put a small part of its head into the tent, will not rest till it is in full possession of its master's quarters.

4) Unionism is not only one of the chief obstacles to Lutheran harmony, it is one of the greatest evils that are harassing the body of Christ these days. We point warning fingers at Modernism, and quite justly, because it destroys the very fundamentals on which Christianity rests. But Modernism would be a comparatively insignificant foe if it did not possess such a strong and cunning ally in unionism. The former represents, as it were, the poison gas shells intended for the Christian ranks, while the latter, serving as cannons and mortars, sends the deadly missiles to their mark. Atheism is another bitter foe of the Church; but not having the support of unionism, at least not in a great degree, it has not had the disintegrating influence upon the Church which we with a sorrowful heart have to ascribe to the teachings of the Modernists. Unionism opens wide the gate of God's temple to all the errors of modern theology as long as they are professed by people who call themselves Christians, and in many a case not even the Christian name is insisted on before fraternal relations are begun, but a religious attitude is considered sufficient. That such a policy is suicidal for the Church ought to be apparent to all who still have eyes to see.

5) What Dr. Greever says evidently holds good with regard to errorists in general. It does not make any difference whether they be labeled Roman Catholics, Baptists, Presbyterians, or even Lutherans. If there is a group of Lutherans who profess false teachings, we cannot consistently fellowship with them. Surely the name Lutheran is not a shield that one can hide behind to carry on unreproved whatever attacks on sound doctrine one desires. We do not mean to say that immediately when an error is proclaimed, church-fellowship has to be discontinued with the guilty party or parties. Patience, forbearance, charity, — let all these be duly exercised. But if a clear teaching of the Holy Scriptures is denied or repudiated and that position is held to consistently, in spite of admonitions and warnings, then no course but that of severance of fraternal relations remains. Anything else would be unionism. We hardly think that Dr. Greever will dissent from this view, which is simply a corollary of the principle

he laid down. But we believe that it is not superfluous to make mention of it here.

In conclusion, we are well aware in writing about unionism that it is an easy thing to utter the right principles, but that to follow these principles in practise is not so easy. To determine in a given case whether a certain act or attitude is unionistic is often fraught with much difficulty. But while casuistry will here as elsewhere have its legitimate sphere, all Lutherans should agree that unionism, that is, treating errorists as though they were brethren in the faith, is a denial of the truth and hence reprehensible, and that it is prejudicial to the cause of the Gospel. May God grant that the real nature of this evil, which has been preying on the vitals of the Lutheran body like a cancer, will be seen in ever-widening circles of the Lutheran Church!

The Bible in Esperanto.

From the Esperanto text of W. M. PAGE, Edinburgh.

Translated by the REV. TH. HANSSEN, Bremer, Iowa.

Since the death of Dr. Zamenhof, nine years ago, the Esperantists of the world patiently waited for the publication of the Old Testament (*Malnova Testamento*), which he had Esperantized. Various circumstances until now prevented its being issued, chief among them the World War, but also the search for an editor and the lack of money. The manuscript was handed over to a British committee, which succeeded in finding, not only a publisher, but also the needed financial support, all the money required to set the type and to stereotype it.

The well-known British and Foreign Bible Society and the National Bible Society of Scotland undertook the publication, however, under the condition that the manuscript be once more diligently compared with the Hebrew original. This task was committed to competent scholars and the revising of the Esperanto style to certain members of the Esperanto Academy [one of them being the writer, Mr. Page], who had to guarantee to the publishers and to the public that the translation was true to the original.

Right here we may say that the revisers found no reason to make any fundamental change in any paragraph written by Zamenhof and that the reader may rest assured that the translation really is the work of Zamenhof, both as to intentions and ideas. Before his death he had pointed out a number of changes which he in-

tended to make in such parts of his translation as had been published before, and the Committee on Revision has duly respected his wishes in these instances.

When the Esperantists receive the Book, they will claim it to be the crowning effort of Zamenhof's life-work. We must be thankful that he lived long enough to complete this work, to leave it as his last bequest to the Esperanto people, whom he created an international community. One cannot say too much in praise of his fidelity to the original in translating the Bible and his mastership in Esperanto expression. One must remember that it is the translation of a Hebrew collection of writings (Bible), done by a Hebrew who from childhood was fully conversant with the idioms of the original text. It is the first time since the Hebrew Old Testament was translated into Greek (Septuagint), in the middle of the third century before Christ, that the books of Old Testament Holy Writ have again been translated from the original by a Hebrew into an international language. True, the Latin Vulgate, translated about 400 A. D., was translated into the then international language, not by a Hebrew, however, but by a scholar of the Roman Church, Jerome.

This translation is of inestimable value for the cause of Esperanto; for it furnishes us the chief book of Christendom in this international language. The Hebrew holy writings (together with the Greek writings of the New Testament) constitute the fundamental literature of the greatest part of the civilized world. And the Bible is not a single book, but a library of books. The Old Testament is a collection of thirty-nine books. Its many-sidedness is simply wonderful, from whatever angle it may be studied. It contains history and biography, laws and morals, philosophy [?] and popular notions, dramas [?] and poems, prophecies and psalms; above all, however, the holy Law of God and the saving Gospel of Jesus Christ. Each part in itself is the product of an [inspired] great man at divers times; and they come to us as testimonies of the spiritual, moral, and intellectual state of that respective period. A thousand years lay between Genesis and Malachi. While we read book after book, we may count the steps of the ladder of progress to the base of our present modern civilization. The Bible, which chiefly is and remains God's revelation to men, is also, in a way, a record of human progress, unto the time when Christianity began to spread. . . . In the light of these facts it is easy to comprehend why the Bible has become the chief book in almost any existing language. One who is familiar with the

English language had to obtain this knowledge from that great standard of this language, the English Bible, or from such as had obtained it from that source. In the same manner Luther's translation of the Bible is the foundation of German language and literature. All peoples without a literature until the missionaries labored among them, receive the Bible as their first and fundamental literature. The new Bible fixes those peoples' languages, and it becomes the standard of forms and expressions used in all further literature developing in that language. Therefore one can hardly overestimate the importance of the Esperanto Bible. Esperantists already knew the remarkable ability of Dr. Zamenhof to translate the old Hebrew into fluent and smooth Esperanto from those sections of the Bible which he had Esperantized before (Genezo, Eliro, Levidoj, Nombroj, Readmono, Psalmaro, Sentencoj de Salomono and Predikanto). They will find out that the language of his later translations of the Bible in the same admirable manner reflect the peculiar style, eloquence, fire, and rhythm of the Hebrew originals. The same fidelity of translation could hardly have been shown [?] in any national language,* and this will convince many doubters that Esperanto is able to express adequately every shade of human thought.

One condition customary in British publications of Bibles was that the New Testament should be bound in the same volume with the Old Testament. But the translation of the New Testament is not the work of Dr. Zamenhof. This translation was made by a committee under the leadership of Pastor John Cyprian Rust in Soham, Cambridge, and was issued, a little over thirteen years ago, by the British and Foreign Bible Society and the National Bible Society of Scotland. However, a great part of the Old Testament had been translated and published by Zamenhof before any one ventured on the translation of the New Testament; therefore the influence of Zamenhof's Old Testament translation is noticeable in the Esperanto *Nova Testamento.* Furthermore, the revisers of Zamenhof's manuscript improved the opportunity of making a few changes in the text of the Esperanto New Testament in order to make it agree better with the Old Testament, especially where it contains exact quotations from the Old Testament.

A careful Bible reader will notice many things in the Esperanto text which he does not see so plainly in his vernacular version. The almost invariable rule of Esperanto, "Only one word

* This is said especially with regard to the Authorized Version, with its many synonyms.

for one idea," makes it possible for the Esperanto rendering to give the exact meaning of a certain Hebrew or Greek word or phrase. The Esperanto version, therefore, is not merely a translation, but at the same time a brief commentary. For such as will hereafter be commissioned to translate the Bible into a new language the Esperanto Bible will for that very reason be of special value. And it is possible that people into whose native language the Bible has not been translated, may be able to use the Esperanto Bible after but little previous instruction, and understand it well enough, until a vernacular version can be provided for them. In the field of heathen missions, the Esperanto Bible can be made a usable help in many ways, especially in the training of national helpers.

We wish to improve the present occasion for expressing the thanks of all Esperantists to several kind ladies whose liberal gifts have made it possible to issue this translation, as well as to Prof. Dr. McFayden, Hebraist of the College of the United Free Church in Glasgow, who served as expert adviser in the revision of the Old Testament manuscript of Dr. Zamenhof.

The text was for the first time used at the divine service in the Cathedral of St. Giles, Edinburgh, during the Eighteenth Universal Esperanto Congress in August of this year. It is to be regretted that on account of the recent strike in England too much time was lost, so that not enough finished copies were available for general sale during that congress. However, one may order a copy from the British and Foreign Bible Society in London or from any of its agencies in the world; also from the American Bible Society and its agencies.

THE THEOLOGICAL OBSERVER.

Dr. Greever on Secret Societies. — In his lecture on "The Inner Relationship between Lutheran Bodies in America," published in the *American Lutheran Survey* of July-August, Dr. Greever says: "Membership by Christians in secret societies is opposed, more or less strictly, by the great majority of Lutherans. The opposition is made upon two grounds: 1) that such membership in the recognized orders, especially the most ancient, involves vows, ceremonies, and fellowships which contradict the Christian faith and supplant the Christian religion, and 2) that such membership is unethical as judged by Christian standards, involving class or group loyalty and service, protected by secrecy and rendered regardless of justice or injustice to those outside of the order — a sort of corporate selfishness. We do not here enter into a discussion of the merits of these objections,

but do not hesitate to say for ourselves that we believe that the objections are sound in principle, are sustained by facts, and ought to be upheld vigorously by the whole Church. Granting, however, that individuals with enlightened consciences and honest hearts are unable to admit the soundness and force of these objections, those same individuals do involve themselves in another serious contradiction of their faith when they put the claim to the right to membership in these orders above the peace and unity of the Church. They cannot claim membership in these societies or orders to be in any sense essential to the salvation of their souls without sustaining the first objection, and so, when they are asked to concede the right which they claim, they are asked to concede no more than what they claim to be a temporal social advantage to themselves, which is nothing to be compared with the compromise of conscience asked of those who regard such membership as a denial of the faith, when they are asked to withdraw their objection. We are not quite able to make the distinction between ministers and laymen, proposed by some, in relation to this question, on the ground of the special responsibilities which rest upon ministers as teachers in the Church; but even upon that distinction it would seem that every minister in the Church would be ready to surrender membership in lodges for what it would mean to the Church, whatever his opinion might be with reference to the objections presented. Further, we cannot see at all the ethical justification of vows taken by a minister to assume a personal loyalty to a part of his flock, and even to unbelievers, which he cannot give to all of his flock and which might even involve discrimination against some in his flock. *A clean record in practise on this one particular thing by everybody in the Lutheran Church . . .* [here the printer evidently omitted something, for the sentence is incomplete as it stands] *than any other single thing of which we know.*" May God grant that this courageous testimony will be heard throughout the length and breadth of the U. L. C. and that it will be heeded! A.

The Death of Dr. C. H. L. Schuette. — On August 11 there passed out of this life Dr. C. H. L. Schuette, who for thirty years had been General President of the Lutheran Joint Synod of Ohio. From the *News Bulletin* of the National Lutheran Council we cull the following data: Dr. Schuette was ordained in 1865. Having served for eight years as pastor in Delaware, O., he became instructor of mathematics and natural philosophy at Capital University. In 1880 he, in addition, assumed a professorship of comparative theology, Christian ethics, and homiletics in the Theological Seminary connected with Capital University, serving at the same time as pastor of a church in Columbus. He did a good deal of editorial work and for three years served as editor-in-chief of the *Columbus Theological Magazine.* Several books were written by him. By and by he became President of Capital University. In 1894 he was elected to the position of General President of the Ohio Synod. — Our readers will remember that in the controversy between Ohio and Missouri Dr. Schuette was one of the prominent spokesmen of the Ohio Synod.

Open-Air Preaching. — On this subject the *News Bulletin* of the National Lutheran Council contains the following paragraphs: —

"In a long article written for the editorial page of the *Chicago Tribune* for Sunday, August 1, Rev. Simon Peter Long, D.D., pastor of Wicker Park Evangelical Lutheran Church and chairman of the newly organized commission on open-air preaching of the Chicago Church Federation, expressing his personal views on the subject of street and park preaching and the call in which he was converted to its practise, we quote the following: —

" 'If I may be permitted to refer to myself as chairman of the commission, I think it will be considered a new venture that I should be chosen when I represent the Lutheran denomination, so noted for its conservation, its beautiful churchly services, and its unwillingness to adopt the methods of professional evangelism. My willingness to accept the position as chairman of the commission and my enthusiasm for open-air preaching as a means of bringing religion to the multitude has been of gradual growth. My experience in other lands had much to do in impressing me with the Scripturalness and practical efficiency of open-air methods. When visiting the Holy Land, I was invited to preach on the traditional hillside where Jesus preached his wonderful Sermon on the Mount. I was not only thrilled as I thought I was following the example and in the footsteps of my Master, but I was impressed with the aid of the surroundings in relieving preaching of all sense of artificiality. I remembered, too, as I looked at the little blue Sea of Galilee, how Jesus preached to the crowds on the shore from the fisherman's boat. Jesus sometimes spoke in the synagogs and in the Temple of his day, but more frequently He spoke by the roadside, where He could point out the lilies of the valley, the man going out to sow in the field, or to the hen gathering her brood under her wings. When in Athens, I preached on Mars Hill, famous for the sermon preached there by St. Paul. The realization that Jesus and Paul appealed to the people outside of church-buildings and without ritualistic church accessories led me to decide there could be no objection to a modern minister's following the example of the founders of our faith.

" 'An experience in Edinburgh, Scotland, added to my sense of the value of this direct approach to the people. One evening I listened to a speaker who railed against Christianity and denounced the Church. Finally he challenged any one to reply to his charge. Though a stranger, I could not allow myself to stand idly by and let his blasphemies go unanswered. I mounted the platform, and for an hour I preached to a vast throng. Strange to say, the infidel lost his voice and could say nothing in return. Later I learned from another that his voice was permanently silenced. The attention given by the people and the satisfaction expressed by many at my refutation of the slanders on religion uttered by a man once a preacher, but now in league with vice and every evil practise, as I afterwards learned, made me thankful for that one experience, and I determined to accept other opportunities when they providentially came my way.'

"Declaring that 'there is special need of preaching in the open

in our great cities' because of the prevalence of lawlessness and crime, because of the modern inventions, — automobiles, radios, moving pictures, — which make their appeal to the multitude who do not go to church, because of the fact that every non-Christian group appeals on the public streets for followers and support, Dr. Long emphasizes that the commission is not 'calling on ministers to abandon their pulpits,' but is 'asking the strongest preachers after they have preached in their pulpits to go out into the parks and on the streets and help save all forms of society from its worldly-mindedness.'"

Sad to say, the venture, of which Dr. Long is chairman, is a unionistic one. If these attempts of spreading the Gospel are sponsored by the Chicago Church Federation, it is inevitable that much false doctrine will be preached, some of it of the most poisonous nature. That Dr. Long, with his enthusiasm for the old Gospel, can give his support to such an enterprise is a striking case of inconsistency. Apart from this, however, what he has to say on open-air preaching well merits our perusal and consideration. It will not be amiss if our conferences will discuss this subject and examine it from all sides. A.

The Value of Religious Training for the State. — The *Albany* (N. Y.) *Knickerbocker Press* has made public a report showing that throughout that State the greatest number of criminals are between fifteen and twenty-one years old, the second greatest number being between the ages of thirty and forty years. During the quarter century between 1900 and 1925 such crimes as murder, manslaughter, robbery, assault, burglary, bigamy, and abduction have more than trebled in proportion to the population. Convicted criminals during the year 1925 consisted of 2,731 Roman Catholics, 318 Hebrews, 205 Methodists, 82 Baptists, 46 Presbyterians, 11 Lutherans, 1 Episcopalian, and 42 professing other religions. According to Rev. G. L. Kieffer, statistician of the National Lutheran Council, the figures prove without doubt "that the use of the educational method with Luther's Small Catechism as the text in the catechetical and confirmation classes in the Lutheran churches of New York State has been effective in aiding young people to avoid crime."

National Luth. Council News Bulletin.

The Merger of Ohio and Iowa. — On this subject the *News Bulletin* of the National Lutheran Council contains the following item: —

"*Convenes for the Last Time.* What will probably be the last convention ever held of the historic Evangelical Lutheran Joint Synod of Ohio occurred from August 26 to September 1 at Christ Church, Boxley, Columbus, O., Rev. C. V. Sheatsley, pastor. The Joint Synod, which is now 108 years of age, expects to merge before its next biennial convention with the Lutheran synods of Iowa and Buffalo to form a new and more powerful church-body, to be known as the 'Evangelical Lutheran Synod of America.' Within the past two years the eleven district synods of the Joint Synod have voted

in favor of organic union with the Iowa Synod, founded seventy-two years ago, and the Buffalo Synod, founded eighty-one years ago. Some of the district synods of the Joint Synod expressed their opinion emphatically, favoring the union by unanimous vote.

"A considerable amount of the convention's time was given to a discussion of the merger, particularly to the details of management of the proposed new church-body. To effect economy and efficiency in the new organization, it was agreed that there must be a merging of institutions, organizations, boards, etc., of the three present synods. The original plan for merger calls for discontinuance of the Theological Seminary at St. Paul, Minn., and the strengthening of the seminaries at Columbus, O., and Dubuque, Iowa. The institution at St. Paul will be made a standard junior college on a par with Waverly Normal College, Waverly, Iowa, and Hebron College, Hebron, Nebr. Academies will also be maintained at Petersburg, W. Va., Eureka, S. Dak., and Regina, Sask. The *Lutheran Standard* will be the official English church-paper and the *Lutherische Kirchenblatt* the official German publication. The Wartburg Publishing House at Chicago and the Lutheran Book Concern at Columbus will both be continued, serving the interests of the new general body as branches of the same organization." — We append the information that consummation of the merger was postponed for two years because the Ohio Synod saw certain obstacles in the way of union, which will first have to be removed. A.

Christianity in England. — "England brought her religious complexion out into the sunlight last week," writes *Time* (Sept. 20, 1926), "when the preliminary results of two questionnaires were announced. The ponderous 'lower middle class,' which historians delight in calling the backbone of the nation, voted 75 per cent. solidly for Christianity in the *London Daily News* poll. But the suave sophisticates, the dreamy *litterateurs*, who read the *Nation and Athenaeum* (London weekly) leaned toward atheism and agnosticism. Late returns on the *Nation and Athenaeum's* poll: 1. Do you believe in a personal God? Yes, 537; No, 736. 2. Do you believe in the divinity of Christ? Yes, 474; No, 819. 3. Do you believe in any form of Christianity? Yes, 666; No, 595. 4. Do you believe in personal immortality? Yes, 578; No, 646. 5. Do you regard the Bible inspired in a sense in which literature of your own country could not be said to be inspired? Yes, 377; No, 918. In the *London Daily News* poll, which had thus far brought in 14,043 replies: 71 per cent. believe in a personal God, 72 per cent. in personal immortality, 75 per cent. in some form of Christianity, 63 per cent. regard the Bible as inspired, 71 per cent. voluntarily attend religious services regularly, although only 38 per cent. accept the Biblical story of creation as historical. Said the *Daily News* editorially: 'These answers justify the belief that the creed of the ordinary middle-class Englishman is still what might be described as 'common-sense' Christianity and has not yet been much affected by the spread of agnosticism.'" The very fact that these questionnaires have been published in secular periodicals and that a satisfactory number of

readers has replied to them, is sufficient proof that in England, just as in this country, the question of religion is still one of deep general interest. As some one has said: "Religion constitutes the topic of the hour." MUELLER.

From the Pastoral Letter of the Mexican Archbishop. — In his pastoral letter, in which the encouragement of Pope Pius XI was extended to the Catholics of Mexico, embattled against the enforcement of the antireligious Mexican Constitution by President Calles, Archbishop Jose Maria Del Rio said among other things: "For the first time after four hundred years the Eternal Priest is absent from the house of God. Jesus Christ, who day and night was to be found in each of our temples carrying on His mission as Savior, and now with Him the priest, has had to retire. Your minister has had to retire, the intermediary between heaven and earth, who teaches the doctrines of the Redeemer, who regenerated your children with the waters of Baptism, who pardoned your faults and healed your sorrows, who lifted heavenward the body of Christ offered in the sacrifice, who gave you the bread of the strong, who blessed your chaste loves, who assisted at the bed of your dying, and who prayed at the tomb of your deceased," etc. — "Venerable brethren and beloved children, the Holy Father, through us, makes known to you that your grief is his grief and advises you that with you he also will join in the happiness of triumph and reminds you that, great as your sorrows may be, and if life appears intolerable, you must not become disheartened; for if you are to accompany Jesus Christ in His sorrow, you will equally participate in His victories," etc.
MUELLER.

The Unchristian Policy of the Roman Church in Mexico. — The *Nation* of August 25 contains this striking comment on the course which the Roman Church is pursuing in Mexico: "Mexico's laws, harsh as they are, permit priests of Mexican birth to offer the sacraments in church edifices to the faithful. But the Catholic Church, in its violent effort to bring the Mexican government to terms, is refusing to permit even its Mexican-born priests to perform their sacerdotal functions. To deny good Catholics the privilege of Mass while teaching that Mass is an important means to salvation hardly seems Christian. From the Church's own point of view it would seem that it was committing a grievous moral and spiritual wrong to its own members." This seems unanswerable logic. What the Roman hierarchy is doing is similar to the hunger strike with which, for instance, the Irish in recent years have made us familiar, with this difference, however, that the sufferers in this case are not the main actors, the Pope and his advisers, but the poor, unenlightened people of Mexico. Roman ethics evidently justify wholesale spiritual slaughter when a certain objective is to be gained. For what is the interdict if not deliberate spiritual murder through withdrawal of the means of grace, indispensable according to Catholic teachings? We have here another application of the wicked principle that "the end justifies the means." A.

Presbyterian Record for the Past Year. — The *Presbyterian* (Sept. 2, 1926) announces on its title-page the following record for the past year: communicant membership, 1,909,111; added on examination, 110,715; added by letter, 71,959; restored to roll, 12,055; loss by death, 26,370; from sleeping sickness at Elat, Africa, 5,000; other losses, 126,461; net increase in membership, 35,252. Total contributions, $61,186,722; congregational, $44,731,062; benevolence, $16,063,742; per capita gifts, $32.57. In view of these liberal contributions it may not be said that the Missouri Synod is bleeding its members to death. The Presbyterian budget for China alone amounted to $1,250,000. MUELLER.

Dr. Fosdick's Attempt to Visualize God. — "In a recent issue of *Harper's Magazine*," says the *Presbyterian* (Sept. 2, 1926), "Dr. Harry E. Fosdick writes upon the question, 'How shall We Think of God?' He rejects the teachings of the Old Testament concerning God, when it speaks of Him walking in the Garden in the cool of the day, of His judgment upon the world in connection with the Flood, of His confusing the people at the Tower of Babel, and of His manifestation upon Mount Sinai. He ridicules all this. But he approves of shrines and images, crucifixes and pictures, as a means of knowledge of God, despite the teachings of the Decalog on the subject. Man can and does learn something of the power and skill of God from nature. He can learn of God's person, moral character, love, and righteousness only from the Revelation endorsed by Jesus and from Jesus Himself. When a man forsakes these, as Dr. Fosdick has done, he falls into confusion and hopeless unbelief."

MUELLER.

Dr. Charles W. Eliot. — The *Presbyterian,* in writing editorially on the death of the president-emeritus of Harvard University, Dr. Charles W. Eliot, remarks among other things: "In education he was a great power and initiated reforms which later were introduced into most of the leading institutions of learning in this country. His views and methods were so vigorous that he was called by many 'the fighting educator.' In matters of religion he was just as vigorous. He was a decided Unitarian. While he admired Christ, he rejected His deity and His infallible authority and was most virulent in his rejection of the whole plan of salvation as taught in the Old and New Testaments, especially the facts of heaven and hell, the doctrines of the blood atonement, the new birth by the Holy Spirit, and the resurrection of the body as taught by Christ. His opposition to these was not moderate and passing. He declared that the idea of hell had not restrained evil-doing in the lives of men, and the idea of heaven had not stimulated virtue in any great measure. Both heaven and hell, he said, were unimaginable to ordinary men and women, and 'the modern man would realize no appreciable loss of motive if heaven were burned and hell were quenched.' The Unitarians, some years ago, were holding a convention in Philadelphia. . . . Dr. Eliot was announced as the speaker. . . . The address, from beginning to end, was a most violent attack upon

the evangelical faith. When he came to the fact of redemption through the blood of Christ, he said: 'The doctrine of salvation through blood is most revolting.' He said this with such emphasis and contempt that we were shocked in our heart, and the horror of this sentence remains to this day. As we now read of his death, knowing of his spurning of heaven and hell and his rejection of God's only salvation, we dare pass no judgment, neither can we find hope or comfort. We can only leave him with the Judge of all the earth. Dr. Eliot's religious teachings in their virulent form have found their way into almost all the large institutions of learning in this country, and unless the Protestant evangelical forces awake and become active, the whole educational system will become an enemy of God's Word and a destroyer of hope and righteousness, and our civilization will be reduced to despair, unrighteousness, and corruption." MUELLER.

Jiddu Krishnamurti. — This is the description which the *Presbyterian* gives of the young Hindu who in glaring headlines has been recently announced to the world as the new Savior: "A slim, nervous young Hindu, whose name is Jiddu Krishnamurti, on August 24, arrived in New York City from India. He comes claiming to be 'the successor of God and Jesus Christ,' 'the first Messiah to visit America.' In his claims and relations he is the pupil and product of Mrs. Annie Besant, the head of the world Theosophist movement, with headquarters in India. The claims and teachings of this man and this woman are most shocking to the Christian convictions and feelings of America. It is another example of the extreme falsehood and destructive results, with a return to heathenism and its ultimate pollution, which this age may expect as a result of the present departure from the authority of the Bible as the Word of God and the only infallible rule of faith and practise. All this irreverence and blasphemy is the result of the self-thinking of these people, and the same centering of authority within the individual mind which is becoming so common in one form or another in our own land and which threatens a general breakdown of faith and righteousness. A call for active and open defense of the faith and the exposure of error and wrong was never greater in the history of the Church."

MUELLER.

The Prospect for Peace. — "It does not take a Bible student today to discover that the prospect for peace among the nations, by human plans and agreement, is small," writes the *Sunday-school Times* (Sept. 4, 1926). "Every ruler and statesman on earth, whether Christian, Mohammedan, Buddhist, or atheist, knows this. The hoped-for disavowal of war by all civilized nations, as the great result of the last year, has not materialized. The *Toronto Globe* recently said: 'To-day, while the world is nominally at peace, the potentialities of war are probably infinitely greater than at the beginning of the fateful year of 1914. With the creation of new states and new kingdoms at the conclusions of the war the standing armies of Europe have increased, until now, even with the reduction of Germany's huge army to a handful, the men under arms in Europe

to-day number over one million more than in 1914.' And it quotes Earl Grey, in his recent book, *Twenty-five Years*, as saying: 'Fear begets suspicion and mistrust and evil imaginings of all sorts, till each government feels it would be criminal and a betrayal of its country not to take every precaution, while every government regards every precaution of every other government as evidence of hostile intent.' In the evil of war, as in other evils, our hope is not men, but God. The Son of God, the Prince of Peace, will establish peace on earth, as He has promised, by His personal return. That is our prospect of peace, and it is 'as bright as the promises of God.'" It may be added that also this prospect for world peace will fail, just as that of 1914 and the years of the great World War failed. The peace which Christ will bring by His return is not world peace, but the eternal peace of the children of God in heaven after the destruction of this earth by fire. Christ will come, but "to judge the quick and the dead." MUELLER.

Geologists Are Tradition-Bound. — In a letter to the *Sunday-school Times* Prof. George McCready Price, whose writings as a scientist in defense of the Bible and the faith are well known, says of the International Congress of Geologists, which met recently at Madrid, Spain: "A large number of papers were presented in German, French, Spanish, and English, the languages being represented in about this relative order. One or two papers were in Italian. The meeting is largely a sort of mutual admiration society, and society functions and excursions have been largely in evidence. But one is more and more convinced of the purely arbitrary and artificial way in which the strata of one country are compared or correlated as to 'age' with those of other countries. For instance, yesterday I listened to a paper on Nyassaland, East Africa, and to another on the Gold Coast, West Africa. In each case these isolated regions were correlated as to the 'age' of their strata with the other areas in Europe and America only by means of a few fossils — in one instance by the presence of a *single* fossil. Most of the men here present are honest, hard-working students and teachers; they represent the leading lights of the science from all over the globe. But they are hopelessly bound by traditional theories, theories invented a hundred years ago, when but little of the world was known geologically. And these theories are utterly futile in the light of the facts as we now know them." Professor Price is now in England, where he has been doing special research work, and where he has been welcomed by great audiences of Christian people. Recently he read a paper before the Victoria Institute, or Philosophical Society of Great Britain, on "Revelation and Evolution — Can They be Harmonized?" The paper, which answered the question in the negative, was well received. MUELLER.

Luther Still Read. — In a recent review on the writer's book *Five Minutes Daily with Luther* the *Christian Advocate* of New York writes: "The Reformer ought to have twenty-four hours of our time for a few days. One need not be a Lutheran to relish and digest such food." From Madras, India, Rev. A. Samuel Diviyanad-

ben, of the S. I. E. L. Church, writes: "I happened to read a review of your book *Five Minutes Daily with Luther* in a journal a few days ago and found it very interesting. Your *Five Minutes Daily with Luther* will greatly help me in my daily devotions and prove a blessing to me and to our members here. Such books are rare in our vernacular, and in these days of Modernism it is difficult to lay hand on evangelical literature amongst English books. Whenever possible, I may make use of these by translating them into the vernacular journals. You will be doing us a great service by thus obliging us and by bringing us in contact with Luther's thoughts and insight in the study of the Holy Scriptures." MUELLER.

Rome and the English Church. — The *Watchman-Examiner* (Sept. 2, 1926) writes editorially: "Some of the Protestant papers of England are alarmed over the Romeward drift of large sections of the Anglican clergy. Efforts at *Prayer-book* revisions are one sign of this tendency. A clerical group, desiring to become reunited to Rome, is planning such revision of the Anglican *Prayer-book* by the modification of the law relating to the Sacrament of the Lord's Supper, permitting its reservation and its exhibition in the open church for adoration. Back of this movement is a view of the Supper that is magical and superstitious, embodying that idea of transubstantiation that is repugnant to Protestant faith. Once this victory is secured and confirmed by Parliament, all the other Romish errors would follow in its train. Evangelical clergymen like Bishop Knox are working earnestly to avoid this disaster. It is hoped by all lovers of pure Christianity that when the proposed revisions of the *Prayer-book* come before the House of Commons, those that have a Romanizing tendency may be rejected."

MUELLER.

Abridged Genealogies. — Under this heading Ernest Gordon, writing in the *Sunday-school Times,* submits some interesting information pertaining to several difficult passages in the Bible, which he obtained among the Malagasies, that is, the natives of Madagascar. Whether his method of harmonizing 2 Chron. 22, 2 and 2 Kings 8, 26 will commend itself universally may well be doubted. But one must admit that his remarks are worthy of our consideration.

"In Malagasy genealogies it is common to omit names of persons of bad reputation who died young, who were unimportant, or who had been put to death. Women are not counted in genealogical tables unless they have been remarkable in some way. Generations are frequently skipped if they have no important representative. So Matthew abbreviates genealogies to make them conform to a convenient plan of memorization."

"The Malagasy custom of adoption explains many of the discrepancies in the royal lines of Israel and Judah. This was vastly more prevalent in the ancient world than to-day. Jacob and Joseph, for example, adopted their grandchildren and Pharaoh his nephew. 1 Kings 11, 20. The ancient Hebrews, as the modern Malagasies, seem to have taken their kings from a single family without concerning themselves much whether the successor was in a direct line

or adopted. When, therefore, we find in 2 Chron. 28, 1 and 29, 1 that Ahaz died at thirty-six and that his son Hezekiah, his successor, began to reign at twenty-five, we are not shut up to the impossible conclusion that Ahaz was a father at eleven. Rather, Hezekiah was an adopted relative and not a son. So in 2 Chron. 21, 20 and 22, 2 Jehoram was forty years when he died and was immediately succeeded by his youngest son, Ahaziah, aged forty-two. But in 2 Kings 8, 26 the age of Ahaziah at his accession is given as twenty-two. This can be explained by Malagasy custom, which now reckons age from the date of birth, now from the date of adoption. Ahaziah is presumably the adopted and not the actual son of Jehoram, and Second Kings gives the age from this adoption, while Chronicles gives it from his birth. In 2 Kings 24, 8 Jehoiachin is said to have been eighteen at his accession; in 2 Chron. 36, 9, eight. The first is the actual age, the second the adoption age. So Jehoiakim was twenty-five years old when his father died at the age of thirty-nine. He must then have been an adopted and not a real son. 2 Kings 23, 36." A.

Extreme Unction. — Explaining this so-called sacrament, a Roman Catholic parish-paper contains the following information: —

"Extreme unction, 'the anointing of the sick with holy oil, accompanied with prayer,' is a true and real sacrament, possessing the three requisites of a sacrament, *i. e.*, an outward sign, the anointing with oil; a promise of grace, expressed in the words of St. James: 'Is any man sick among you? Let him bring in the priests of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him'; and institution by Christ; for none but God could unite to an outward sign the power of imparting inward grace.

"The subject of extreme unction is one [a person] who is in danger of death by sickness. Such a one must be baptized and must have at some time in his life enjoyed the use of reason. The danger of death must be a real danger, though death need not be immediately proximate, nor should the administration of the sacrament be deferred until the last moment of life. The danger of death must be from sickness, hence soldiers going into battle, criminals being led to execution, or sailors about to embark on a perilous voyage cannot receive extreme unction if they be free of fatal sickness.

"As extreme unction is a sacrament of the living, it should be received in the state of grace. Confession, if it is possible, should be made, and if possible, the recipient should prepare himself for the reception of the sacrament by eliciting an act of perfect contrition.

"Extreme unction cleanses the soul from venial sin, provided the one receiving it be truly penitent. The sacrament also removes the remains of sin, *i. e.*, any hidden guilt existing in the soul; the evil dispositions left by sins already forgiven; the temporal punishment due to sin. As the other sacraments of the living, it increases sanctifying grace and imparts a particular sacramental grace, which

strengthens the recipient in bearing his sickness and fortifies him in his death agony.

"A priest is the only minister of extreme unction. The matter of the sacrament is oil of olives, blessed by the bishop. The form of the sacrament are the words spoken by the priest: 'By this holy anointing and of His most tender mercy may the Lord forgive thee whatever thou hast committed by thy sight,' etc. The eyes, the ears, the nostrils, the hands, the feet, are each anointed, the termination of the words varying with each of the different senses.

"Many foolishly regard the reception of extreme unction as almost a certain prelude to death and consequently they postpone the administration of it until the last moment. This is a blameworthy practise. In many instances an earlier reception of the sacrament might have effected bodily as well as spiritual restoration to health. Whenever one is seriously ill, the priest should be immediately summoned, and to him should be left the determining of whether or not the last rites should be administered."

We ask, of course, Where is this written? The words quoted from St. James (Douay Version) certainly do not warrant these rites. They simply prescribe the outward application of oil in case of sickness (presumably as a medicine) and joint prayer to God that He would restore the sick person to health. A.

The Historicity of Jesus. — Recently the *Nation* contained an editorial with the caption: "Was Jesus a Myth?" We shall quote a few paragraphs: —

"The publication in America of Georg Brandes's *Jesus, a Myth,* contending that no such person as Jesus ever lived and that He is as completely a myth as Hercules or Prometheus, has already produced newspaper head-lines. Yet this theory, far from being new, belongs to the childhood of Biblical criticism. The roots from which it developed go back at least a century and a half; its fully developed form is some fifty years old; and it is, indeed, one of the most immediately obvious solutions of the difficulties which the study of the growth of Christianity involves. . . . As far back as 1782 the German scholar Karl Friedrich Bahrdt developed the theory that Jesus was a more or less passive tool in the hands of a secret order among the Essenes, who used Him as the means whereby they might detach the Jewish people from their somewhat materialistic conception of the function of the Messiah, and when, some three quarters of a century later, Bruno Bauer was seeking for some explanation of the absence of any strictly contemporary evidence of the existence of Jesus, he gave this theory of the secret society a new development. Boldly moving the date of the gospels forward to the second century, he declared that the myth of Jesus was invented out of whole cloth about the time of Nero. Various heathen philosophers, notably Seneca, had, so he argued, developed the ethics of Christianity, but had failed to popularize their ideas, so they deliberately invented the figure of Jesus in order to add the charm of a heroic personage and the sanction of the supernatural. Such theories solve certain historic difficulties, but they are a little less credible than the most naive

supernaturalism. Like those rationalistic explanations of the miracles which make Jesus a sort of Houdini, who was, besides, remarkably favored by chance in the perpetration of deceptions, they demand more credulity than the miracles themselves and remind one of the taunt hurled at a famous rationalist by one of the faithful, who said: 'He will believe anything, provided only it is not in the Bible.'"

When the writer of this editorial says: "There is not at present any convincing contemporary evidence of the existence of Jesus," we are shocked. How can any intelligent man in his senses speak thus? To mention but one thing, what of the epistles of St. Paul? Are they not historical documents of the first order, and was not Paul a contemporary of Jesus, even though he wrote his epistles several decades after our Lord had suffered and died? Unbiased historical criticism will have to admit that the existence of Jesus is as assured as any fact of ancient history. The last sentence of the editorial in question says: "Should the recently discovered translation of Josephus, containing the reference to Jesus, which has generally been supposed to be an old interpolation, really be as old as it is said to be, we should at last have an almost conclusive proof of the historicity of Jesus." That Josephus is cited as a witness while Paul is ignored is simply inexplicable. If the letters of Paul, direct and personal as they are, certify anything, it is surely the historical character of our heavenly Master. A.

Knights of Pythias Want to Grow. — Newspaper dispatches state that the Knights of Pythias this summer appropriated $50,000 for the extension of their work. The public is told that the Pythians lost more than 100,000 members during the past four years, and the lodge wishes to bring back all old members and win new ones. In addition, the press reports point out that the Princes of Syracuse has been recognized as a junior subsidiary lodge of the Knights of Pythias, having a character similar to that of the order of De Molay, which prepares material for Masonry. The dispatch says: "The Princes of Syracuse at present consists of 24 lodges and approximately 1,200 members." It was indicated that a campaign of expansion immediately would be undertaken and that the juveniles might change their designation to Pythian Princes. Our pastors and congregations will do well to note these matters. A.

Do the Doctrines of the Church Keep People Away from the Church? — On this point a Liberal, Dr. Lynch, has written some remarkable words, which deserve being reprinted. After stating his conviction that the miracles related in the Bible do not militate against the acceptance of the Bible, he speaks of doctrines that are incomprehensible to our human reason. He says: "We read: 'The reason our college students do not become enthusiastic followers of Christ and join up with His Church is because of the doctrines. They are told that to be a Christian is to believe a creed full of stiff and unintelligible doctrines instead of simply following the Jesus of the gospels, accepting His view of life, and practising His teachings. We doubt if there would ever have been any movement

among the students to get rid of church and chapel were it not for the doctrines.'

"Let us go back to them simply offering Christ and see how they will flock to Him. It so happens that they do not; but this is a good sample of what we are everywhere hearing. Not a Sunday goes by but some pulpit echoes it. Next Sunday, as sure as church opens, we shall hear some outstanding preacher say: 'It is the doctrines that stand between the modern man and Christ. Get rid of the doctrines. Cast aside all the philosophical, theological, and, especially, metaphysical interpretations, even those of St. Paul, and get back to the Christ of the gospels. Proclaim the religion Jesus held, taught, and lived, and all the world will accept Him.'

"Well, we have been hearing this now for the last thirty years — from Tolstoy in Russia, from Eucken and von Harnack in Germany; from Doctors Major and Kirsopp Lake in England and from I know not how many Americans. Of course, the Unitarians in America have been saying it for fifty years. The world could not have missed hearing it, it has been so persistent. The great masses, both of the workers and the intelligentsia, have surely heard it; but there is not the slightest sign of any unprecedented rush to fall at the feet of Christ or to join His Church, any more than when the so-called stumbling-block of miracles was removed.

"In the light of all this I wonder if it has ever been the miracles or the doctrines or the so-called antiquated attitudes and forms of worship that have kept the world at large away, or is keeping it away to-day. I wonder if it is not dislike of the morality that Christianity demands much more than assent to the creeds that keeps the world away. I remember being present last summer in the Vatican when the Pope received a band of pilgrims. In the course of his words of greeting, he said: 'Europe is full of men who hate the Church. Be not deceived; it is not her doctrines they hate, it is her morals.' I am inclined to think the Holy Father hit the nail on the head. Christianity presents the life of the Spirit as one against the life of the flesh. Now, the life of the Spirit is full of very great joy, but it calls for renunciation of certain ambitious practices, pleasures, and self-indulgences that the world is always loath to abandon. When the young man in the gospels had to decide between Jesus and the world, it was not the doctrines that disturbed him, it was the sacrificial life, the life of loyalty to the Spirit that held him back. I am inclined to think it is largely that at all times, and not the doctrines.

"As a matter of fact, few pulpits are preaching doctrines. There are plenty of churches that require no creedal test, — only to accept Christ as the Lord of life, — and we hear of no mad rush on the part of the world. And as for the poor, dear college boys, I know them well, and in spite of all the perfervid rhetoric of the campus journals about youth's being free to choose its own religion and not to have doctrines thrust down its throat, — whoever heard of a doctrinal sermon being preached in a college pulpit, anyhow! — I have generally found that the desire to get the church out of the college

was based on a stronger desire to sleep all Sunday morning or to read the comic supplements or to make journeys by foot or car."

We must bear in mind, of course, that St. Paul states that the Gospel of Jesus Christ is to the Jews a stumbling-block and to the Greeks foolishness. But in the last analysis the opposition to the saving message has not an intellectual, but a moral basis. The trouble is not with men's heads, but with their hearts. If men's hearts were pure, humble, God-fearing, the great mysteries of the Bible would not be obstacles, keeping people from becoming members of Christian churches. A.

General Cheng's $5,700 Bible Order. — General Cheng's huge Bible order brought two thousand leather-bound Bibles and six thousand New Testaments by military train to the Mongolian frontier. These are to be distributed to the officers and men in General Cheng's army. In each copy has been placed a personal tribute by the General to the Scriptures and their influence upon his own life. The *Sunday-school Times* (August 14) reports this, in an abridged form, as follows: —

"I thank God because He gave us grace and the will to read the Bible. On reading it, I realize that eternal life is in this Book, and I also realize that constant Bible-reading is the sole weapon to win the battle against sin and also the only way of being saved. I therefore decided to read the Bible over and over again and also marked it each time in order to master the Book and leave it help me in spiritual cultivation. My heavenly Father, I wish always to think of Thee as our Lord; and furthermore I wish to reckon everything in the world to be excretion and dirt, just as St. Paul did. I do this so that I can have Christ's aid in asking God to assist me to show God's might and to accomplish His will in me and also among all chosen people under His call of grace. Amen.

"I present to you this Holy Scripture, not because I follow the customary form of presenting gifts, but because I love you and respect you according to God's will. I hope, therefore, you will always have this Book with you and without one day's intermission read it. If you pray from time to time and keep this matter forever, you will naturally become much wiser and stronger. Thus will you individually lose your sins and acquire eternal life, and our nation and all human beings may get the hope of being saved through you. I pray to bless you and your whole family forever. I pray this for the sake of Jesus Christ. Amen." MUELLER.

The Nature and Power of the Christian Faith. — The *American Magazine* for May contained an article based on an interview with Dr. Fosdick, entitled "The Power of Faith." The views asserted by Dr. Fosdick in that article are severely criticized by the *Presbyterian* (July 29) because they "confuse its readers' minds as far as the place of faith in the Christian scheme of salvation is concerned." We read: "This article illustrates, it seems to us, a very common error and misconception. There is an indissoluble connection between faith and salvation. The two are never found in separation. Where faith is, there is salvation; where faith is not, there is no salvation.

At no point, therefore, are error and misconception more dangerous to the welfare of mankind for time and eternity; at no point, therefore, are obscurity and ambiguity more deplorable, clarity and lucidity more to be valued; and yet at few points is the teaching of the present-day pulpit more confused or at least confusing. . . . A primary fault on the part of many of these would-be teachers is that they do not distinguish between the faith that saves, according to Scriptural teaching, and faith *in general*. This, if we mistake not, is the root error that underlies and pervades and so renders valueless the representation of faith ascribed to Dr. Fosdick. . . . Dr. Fosdick's thoughts as reflected in this interview move almost exclusively in the sphere of faith in general; they practically do not deal at all with that faith that is distinctively Christian. . . . Columbus sailing across an unknown sea in search of land — an illustration used by Dr. Fosdick — is an instance of what we call faith in general, not of the faith that saves. Faith in ideals, or faith that things are not as bad as they seem and that the best is yet to come, or faith that we can overcome obstacles and compel success, are also instances of faith in general, not of saving faith. . . . Such faith may be found among the heathen and among those in Christian lands who despise the Christian heritage. . . . To understand the nature of saving faith, we must keep clearly in mind the fact that such faith has to do specifically with Jesus Christ. The Scriptures never teach us that there is any saving efficiency in faith as an attitude of mind. When we are told that faith saves, it is always faith in Jesus Christ that the speaker or writer has in mind. Lacking this particular kind of faith, we have no right to number ourselves among those who share the Christian heritage. . . . 'The saving power resides exclusively, not in the act of faith or the attitude of faith or the nature of faith, but in the object of faith; and in this the whole Biblical representation centers, so that we could not more radically misconceive it than by transferring to faith that saving energy which is attributed in the Scriptures solely to Christ Himself.' No illustration, therefore, could be less fitted to illustrate the nature of saving faith . . . than the following one employed by Dr. Fosdick: 'Scientists have demonstrated,' he is reported as saying, 'how faith can lift the floodgates of power in a man. A neurologist recently took a group of men into his laboratory and tried experiments on them. He gave them various physical tasks to do and measured the strength which they displayed when working at their normal best. Then he hypnotized them and under hypnosis told them that they were weaklings. He broke down their faith and sent them back to the same tasks. Thirty per cent. of their strength had vanished. They had the same physical equipment, but they had lost their faith. Then he hypnotized them again. He told them that they had unlimited resources at their disposal; he enlarged their faith. Immediately they displayed forty per cent. more strength than at their normal best. They had the same physical equipment; they had got to a new faith.' The experiment cited is fitted to excite human energy, whereas saving faith casts down all dependence

on the power inherent in man as man and directs attention to the power of God. Such an illustration implies that what we need is more faith in ourselves, whereas what we need in order to be saved is simply faith in Jesus Christ. The faith that saves says, 'Nothing in my hands I bring; simply to Thy cross I cling.' In this utterance lies the very essence of Christian salvation. It is all of God; it is nothing of ourselves."

This article calls attention to a very important matter and issues a much-needed warning against illustrating the great truths of salvation by common facts of human experience. The nature and efficacy of saving faith can be learned only from the Word of God; it has no analogy in the realms of nature. The Apology of the Augsburg Confession (Art. IV [II], *Triglotta,* p. 135 f.), in defining saving faith, declares correctly: "Therefore it is not enough to believe that Christ was born, suffered, was raised again, unless we add also this article, which is the purpose of the history: *The forgiveness of sins.* To this article the rest must be referred, namely, that for Christ's sake, and not for the sake of our merits, forgiveness of sins is given us. . . . For faith justifies and saves, not on the ground that it is a work in itself, worthy, but only because it receives the promised mercy." MUELLER.

The Weapons of Unbelief. — That the Jesuitic principle, "The end justifies the means," is, in practise, at times adopted by men who profess to abhor it, we can see from the case of certain modern unbelievers who were willing to stoop to deception in order to make an impression on the public. One of our exchanges writes: —

"Haeckel's attacks upon the Christian faith were made from the point of view of biological science; those of the Danish critic, Prof. Georg Brandes, from that of history and literature. The former have been discredited by the revelations of His, Rutemeyer, and Brass concerning Haeckel's dishonest manipulation of drawings to prove his recapitulation theory. Now comes a damaging exposure of Brandes.

"It occurs in a review by Dr. Holger Mosbech in Nationaltidende of Copenhagen of Brandes's book *Petrus.* A Norwegian professor has recently affirmed, with much unction, that 'the public has reason to be grateful to Professor Brandes for his critical studies of New Testament literature, and that both *The Saga Concerning Jesus* [an earlier book in which Brandes attempts to disprove the historic existence of Jesus] and his *Petrus* witness to the great critic's marvelous capacity for casting a search-light on difficult historical and literary problems." Dr. Mosbech tells a different story, in six columns of newspaper print. He shows how Brandes has borrowed (or stolen) the substance of his book on Peter from *Die Petruslegende* of the wholly discredited Prof. Arthur Drews of Darmstadt. Passage after passage is put in parallel, the German original and the Danish translation, and the plagiarism is unmistakable. Not only that, but the theft is carried out so clumsily that, in various instances, sentences in which the whole point is centered are omitted. Brandes gives references to all his other citations with meticulous care, but does not in a single case acknowledge his obligations to Drews.

"So one more scientific deception is led to the lime-light, this time in the *religionsgeschichtliche* field. Those who have read Brandes's great work on *The Main Currents in the Literature of the Nineteenth Century* will regret that this undoubted genius is so far blinded by hate against Christianity as to stoop to such courses.

"At the University of Copenhagen they shrug their shoulders. The mighty Antichrist who once terrorized Scandinavia is indeed fallen." A.

Unbelief among the Literary Lights of Our Generation. — While, thank God! there are many prominent men in the political and the literary world still clinging to the fundamental truths of the Christian religion, it cannot be denied that unbelief has made frightful inroads among the master minds of the present age. In a book which he recently wrote Arnold Bennett, the famous English writer, according to an editorial in the *Presbyterian,* has delivered himself of the following sentiments: "I do not believe, and never have at any time believed, in the divinity of Christ, the Virgin Birth, the immaculate conception, heaven, hell, the immortality of the soul, the divine inspiration of the Bible. These denials of belief are taken for granted in the conversation of the vast majority of my friends and acquaintances. And, far from seeming bold, they are so commonplace to us that we rarely trouble to repeat them, much less to argue about them."

We note that he is speaking not merely of himself, but of his friends and acquaintances as well. All lovers of the old Gospel must contemplate with sadness this return to paganism on the part of many of our specially endowed men. But is not the old truth here brought home to us, that Humanism, or culture, and Christianity are not synonymous terms and that the Renaissance, while it laughed at the ludicrous and superstitious elements in popery, could never have produced the Reformation? A.

Glimpses from the Observer's Window.

Cardinal Fruehwirth is quoted to the effect that the Vatican does not desire to belong to the League of Nations because such membership would not be in keeping with its spiritual character and mission. It is a case of sour grapes, is it not?

The Dunkers are said to have 10 colleges, in which there are 5,000 students enrolled. The former governor of Pennsylvania, Mr. Brumbaugh, belongs to this sect.

Our brethren in Germany are publishing a theological journal called *Schrift und Bekenntnis.* It appears every two months. The price for the current half year is M. 2. The July and August issue contains, among other things, a valuable article on the theology of Karl Barth, known as the author of a commentary on Romans.

The Ev.-Luth. Freikirche of August 22, 1926, carries a radio sermon which our brother Dr. H. Koch delivered in Berlin this summer. His text was Rom. 1, 16.

The Irish Free State government has passed a law making the teaching of Gaelic compulsory in the public schools. English is taught too, of course. It seems that the "one-country, one-language, one-religion" propagandists are not a strong party in old Ireland.

As if *China* did not have enough afflictions as yet, the Pope, so we are told, appointed as bishops three Chinese, the first of their race in Catholic history.

Twelve Benedictine monks in Rome, said to be first-class Biblical scholars, are endeavoring to restore the original text of Jerome's Latin translation of the Bible, now known as the Vulgate. What of the text of 1592 (*Clementina*), declared irrefragable and perfect by the "infallible" Pope, after the edition of 1590 (*Sixtina*) had likewise been stamped authoritative and errorless, but had hastily been withdrawn from the market when it was found to teem with misprints and mistranslations? These monks, if they work seriously, may make another rent in that sadly torn garment called "papal infallibility."

Russia, which had but 100,000 Baptists before the Great War, now is said to have at least two million adherents of this faith; some say the actual number is probably four million. One reason why this denomination is supposed to have spread so rapidly is that the Greek Church likewise practises baptism by immersion and thus has prepared the way for the Baptists.

The Liberal Presbyterians, since the demise of the *Continent,* have felt that their cause lacks a great journal. It seems they would like to have a paper which can counteract the influence of the staunchly conservative *Presbyterian,* and they have been holding conferences with a view to founding such a paper. As yet they have not succeeded.

A writer who feels strongly on the subject of *paternalism* complains that the present-day citizen, misled by the politicians, expects the government "to build his roads, to educate his offspring, sanitate him, physic him, bring his children into the world, prescribe his dietary, and tell him what to believe in matters of conscience. These tendencies are replacing representative government with an autocratic bureaucracy." This is somewhat overdone. But it correctly describes the slough in which we may soon find ourselves if tendencies potent to-day develop still further.

The News Bulletin of the National Lutheran Council reports that "the Schleswig-Holstein Evangelical Lutheran Missionary Society, popularly known as the Breklum Mission, in June celebrated the fiftieth anniversary of its founding. The society was organized by Rev. Christian Jensen, September 19, 1876, with the assistance of a number of other pastors. . . . The seminary of the mission now enrols 12 students."

A.

BOOK REVIEW.

Synodalbericht der 33. regelmaessigen Versammlung der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten, versammelt im Jahre 1926, vom 9. bis zum 18. Juni, zu St. Louis, Mo. $1.25. (Concordia Publishing House, St. Louis, Mo.)

Thanks to the unselfish industry of the secretaries, who are busy men apart from preparing for print the minutes of a large and long convention, the official report of the recent Delegate Synod of our church-body has now appeared, only a few months after the close of the large, historical gathering. It is a book of 344 pages, giving information on all the various phases of Synod's activities, and should be especially valuable these days when concerted efforts are being made to wipe out our synodical debts. After reviewing, with the aid of this report, the great work our body is doing here and abroad, one cannot but feel that the three words affixed at the close are eminently appropriate — *Soli Deo Gloria!* A.

Does the Bible Contradict Itself? By *Prof. W. Arndt.* V and 142 pages, 5×7½. $1.00. (Concordia Publishing House, St. Louis, Mo.)

There are those who try to find fault with the Bible, and fault-finding requires neither great learning nor special skill; any one can do it. There are those, however, who, when reading their Bible, find that there *appear to be* some discrepancies which the average reader cannot always readily harmonize. To both classes of people Professor Arndt has rendered a valuable service by showing that the Bible does not contradict itself, but that all *seeming* discrepancies can be harmonized or satisfactorily explained. In an introductory chapter, Professor Arndt points out the principles which must be kept in mind when passing judgment upon the so-called discrepancies of the Bible. One of these is the spirit of fairness. The enemies of the Bible, and sometimes its friends, do not approach the Bible with even the same degree of fairness which they apply when judging other writings. Our Christian people will do well to purchase and study Professor Arndt's book in order to be fortified against any attacks which are made against the Bible or to dispel any doubts which may arise in their own minds. After all, the Bible is the inspired Word of God; no one has ever proved that it is not, while the evidences that it is are overwhelmingly many. FRITZ.

The Reformation and Its Blessed Fruits. Book II: *Fruits of the Reformation.* By *M. L. Gotsch.* Single copies, 5 cts.; dozen, 50 cts. (Concordia Publishing House, St. Louis, Mo.)

Ministers and teachers will find this pamphlet of sixteen pages a splendid aid in presenting the vast material pertaining to the history of the Reformation to their audiences and pupils in an orderly, systematic manner. A.

Festival Program for Reformation Day. 5 cts.; 100, $1.50. (Concordia Publishing House, St. Louis, Mo.)

This is a beautiful program, containing the complete order of service for Reformation Day. The respective hymns are given complete. The publishers say: "It is the intention that congregations order this program in qantities sufficient to supply all those who may be in attendance upon the Reformation services." — Concordia Publishing House has likewise issued a card bearing *Luther's coat-of-arms in colors.* Congregations may have a text of their own choice printed on these cards. Prices will be quoted by the publishers. A.

One Hundred and Fifty Years Ago, or, *How Lutherans Helped Win Liberty.* By *John Wm. Richards.* 133 pages. 50 cts. (Lutheran Book Concern, Columbus O.) Order from Concordia Publishing House, St. Louis, Mo.

Into his refreshing tale of two Lutheran immigrants the author weaves German and Lutheran heroes, whose exploits and eager enthusiasm for the cause of liberty are matters of history. It is a delightful story which the writer tells, though as the reader reviews those ancient times, so replete with opportunities for preaching the Gospel in its purity, he regrets that these early Lutheran immigrants did not always remember the precious-

ness of the heritage bequeathed to them. Old Gloria Dei — an Episcopal chapel to-day! There is tragedy in that, especially as one recalls to mind the reasons for this change. MUELLER.

Before Marriage. By *Mrs. Adolphe Hoffman.* 36 pages, 4×6¾. 50 cts. (The Vir Publishing Company, 200 N. 15th St., Philadelphia, Pa.) Order from Concordia Publishing House, St. Louis, Mo.

This booklet contains some good advice how to remain pure both before and after marriage. FRITZ.

Grace and Personality. By *John Oman.* Introduction by *Nolan R. Best.* 318 pages, 6×9. $2.50. (The Macmillan Company, New York.)

Mr. John Oman is a noted British author and teacher, whose books, especially *The Problem of Faith and Freedom, The Church and the Divine Order,* and *The Book of Revelation,* have been well received. In this book he treats the doctrine of grace in its manifold relations to the will of man, to repentance, faith, justification, and sanctification, and while avoiding the strict Calvinistic view, which sees in divine grace nothing else than a display of God's sovereignty, and the even more fatal Pelagianistic error, which goes to the opposite extreme, he points out in terms which are in accordance with the liberal theology which he represents how the antinomy between God's sovereignty and man's free will may be solved. The solution, however, is philosophical only and ends in depriving the terms "grace," "sin," "reconciliation," "justification," etc., of their whole Scriptural content. He defines God's grace as the gracious relationship between the divine Father and the human child, but fails to accept the *satisfactio vicaria,* without which such a "gracious relationship" is impossible. Reconciliation to God is "primarily reconciliation to our lives by seeking in them only His ends." (p. 126.) Redemption is properly "redemption from the vanity and vexation of the world" or from selfishness. (p. 116 f.) "Faith in Christ is not primarily as He meets us either in Scripture or in doctrine, but as He meets us in life. . . . As we treat Him when we meet Him in flesh and blood in our brother, as we recognize the power of His meekness, purity, truth, holiness, amid the actual claims of pleasure and wealth and outward dignity, so is our living faith in Him." (p. 153.) A theology which interprets the vital thoughts of the Gospel in the way these quotations show is no longer Christian or Scriptural, but has utterly departed from the truth of God's Word and become the theology of the carnal heart, whose central doctrine is salvation by ethical conduct. MUELLER.

Personality and Reality. A Proof of the Real Existence of a Supreme Self in the Universe. By *J. E. Turner, Ph. D.* 190 pages, 5½×7½. $1.50. (The Macmillan Company, New York.)

In this book Dr. Turner, Reader in Philosophy in the University of Liverpool and a noted writer on various subjects of philosophy, attempts to demonstrate the real existence of a Supreme Being by data which modern physical science offers, his treatment being based on the analysis of the nature of mind and of matter, in the light of modern psychology

and physics. He accepts unreservedly the facts of Materialism and the principle of Evolution and constructs out of this principle a syllogism, which, in his opinion, proves the existence of a Supreme Self. Whether this Self should be regarded as divine and called "God," is a question with which the author is not concerned. His argumentation from Evolution is as follows: "The essential character of all mechanism is 'an inherent and indispensable fixity of organization.' This fixity of mechanical construction absolutely precludes all possibility of its own spontaneous evolution; nevertheless the physical universe actually exhibits an uninterrupted evolution, which appears, so far as its highest products are concerned, to have no conceivable limits. The final conclusion implies, therefore, the real existence of a dominant mind, whose essential characteristic is the antithesis of fixity — that is 'an inherent and inexhaustible plasticity.'" Such an argument has value, of course, only for those who accept the principle of Evolution; those who do not must of necessity regard it as involving a *petitio principii*, which renders the whole conclusion worthless. MUELLER.

Science, Religion, and Reality. Edited by *Joseph Needham*. 389 pages, 6×9½. $2.50. (The Macmillan Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

This is a remarkable book for two reasons: First, it treats, in a comparatively narrow compass, the most vital questions of the day, namely, those relating to science and religion and their mutual relation which at present occupy the attention of hundreds of scholars throughout the world. Secondly, the essays are written by men who may be regarded as authorities, men like Arthur James, the Earl of Balfour, John W. Oman, William Brown, Clement C. J. Webb, Wm. R. Inge, etc. Besides the Introduction and Conclusion, the volume contains eight treatises on various phases of religion and science, which embody the latest results of scholarly research. The subjects treated are: Magic, Science, and Religion, by B. Malinowski; Historical Relations of Religion and Science, by Charles Singer; Science and Religion in the Nineteenth Century, by Antonio Aliotta; The Domain of Physical Science, by Arthur S. Eddington; Mechanistic Biology and the Religious Consciousness, by Joseph Needham; The Sphere of Religion, by John W. Oman; Religion and Psychology, by Wm. Brown; Science, Christianity, and Modern Civilization, by Clement C. J. Webb. The essays are written in a lucid style and present no difficulties even to a reader not acquainted with the scientific vocabulary of to-day, since every attempt has been made to render the thought intelligible. The treatises are quite exhaustive, and while not agreeing at all with the authors in their conclusions, the reader, we are sure, will acknowledge his indebtedness to them for having presented to him so much scientific information of the highest value in so excellent a way. To students of the subjects treated in this volume we recommend it most cordially as a most serviceable manual, setting forth the most modern conclusions on topics that are now of far greater importance than ever before. The mechanical equipment of the book corresponds to the value of its contents, and the publishers are to be congratulated on producing so fine a book at so low a cost. MUELLER.